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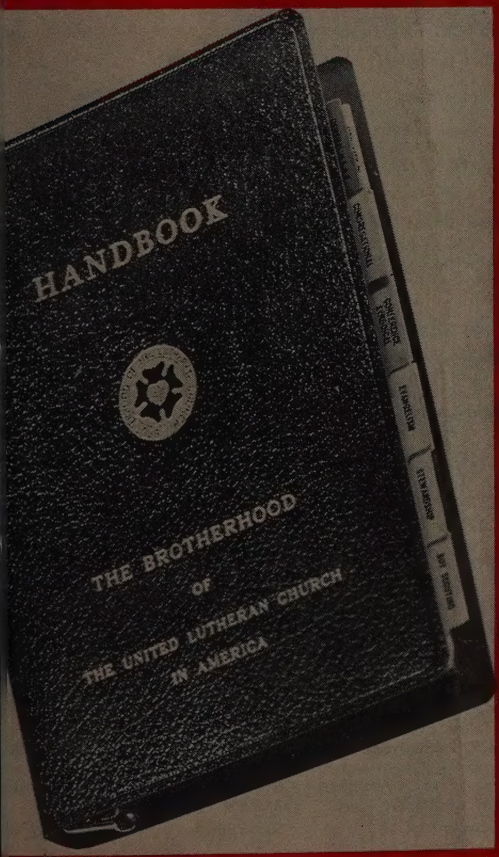
LUTHERAN MEN



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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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The Last Noel

by RICHARD WOIKE

"Disaster has swept the world."

Millions of persons disappear from the earth.

THIS CAROL is so new that the events recorded in it have not yet happened.

The scene is in the town of Teaneck, N. J., in the home of John Winthrop Winston. It is breakfast time on the morning before Christmas Day. John W. Winston is seated at the table with Betsy, his wife, and 4-year-old Billy. Drinking his second cup of coffee, John has opened his copy of the *New York Times* to the financial section and is busily engaged in reading the same things he read in the *World-Telegram* the night before, as to what happened in Wall Street in the hours between 10:00 and 3:30 on the preceding day; yes, fascinating literature to John W. Winston!

Suddenly he becomes aware that Betsy has asked Billy to go over to the table and bring the *Daily Light*. John heaves a sigh of resignation and continues to read the *Times*. He is aware that Betsy is waiting, but with the orneryness of a man not yet fully awake, he continues to read the paper. Finally Betsy says, "John, will you please put down the paper—or, if you must read, would you mind going into the living room?"

It is "one of those mornings," and stomping out of the dining room. John goes into the next room, sits down, and continues ostensibly to read the financial section. However, he feels mean at having created a scene on the day before Christmas and so he is only half reading and really listening, and he hears the clear voice of Betsy as she reads the devotional book for that day:

Where is the promise of his coming?

Enoch . . . the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh

---

This story was told to a men's Bible class in Hackensack, N. J. by its teacher, Mr. Woike. The author is a corporation executive, a student of the Bible and a well-known public speaker. Copies of this story, in tract form, can be secured from the American Tract Society, 21 West 46th St., New York 36, N. Y.

with ten thousands of his saints, to execute judgment upon all . . . Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

There followed a few moments in which John only half heard the prayer his wife uttered, and then the childish treble of Billy as he closed those few moments of devotions with his simple prayer. With a great rattling of his newspaper, and a clearing of his throat, John Winthrop arose and prepared to put on his hat and coat. Betsy came to see him off. "John, tonight is Christmas Eve. Couldn't you come home early today?"

"You know, Betsy, that this is the day of the office party. I'll get home as soon as I can and no sooner." And giving her a dutiful peck upon the cheek and kissing young Billy, he left.

Meditation

On the bus he could not quite forget what he had just done. He relaxed and meditated.

"Who's right? Betsy or I? What does all this business about Christmas mean? I'm a Christian. For years I went to Suday school, until lately—too busy now—Sunday's my day of rest. I know all about Christmas—about the Baby born in a manger. But Betsy believes something else. To her, being a Christian seems like an every-day business. It makes a difference in her life. She likes to read the Bible. She seems to enjoy praying. Whenever I fly into a tantrum, she—she takes it, and I know the reason she takes it—because she's a Christian. I know, too, that I rub her the wrong way just by saying things which hurt her because she is a Christian.

"But, this business of Christmas—what does it all mean? Stores breaking their necks to sell all kinds of junk to everybody, and everybody breaking their necks to buy all kinds of junk so they can give it to the person who in turn is going to give them a lot of junk. What's that got to do with Christmas?"

And so as he sat there with his eyes closed, those thoughts pursued each other around and around. By the time he reached the other side of the George Washington Bridge and shortly thereafter found himself packed in a subway car along with hundreds of others, he found himself no further up the road in settling the problem of what it was all about.

Office Party

There followed the usual hours of activity as he engaged in his daily occupation. John was a stockbroker, a successful stockbroker. That is, successful when the market was going up, unsuccessful when the market was going down. This happened to be one of his successful periods and he was fairly happy.

A caterer had been asked in on is special occasion to provide re-eshments "on the house" for the nole office staff. The office had en decorated with wreaths, a aristmas tree and mistletoe.

Guests began to come in—cus-mers, friends, and friends of ends. By two o'clock the office as beginning to look like Macy's. three o'clock all semblance of siness had disappeared. By four clock an accordion and some sing-s had appeared. By this time, too, e coffee and sandwiches were for-tten and the bottles were doing eir work.

Strange thing, these office parties. espectable suburbanites suddenly come heroes in their own eyes. ese drab everyday bookkeepers and nographers suddenly blossom out romantic heroines. Everything anges, and there is revelry and ro-ance, where only drudgery exists ring the year.

Then, as the singers went about th their accordion-leader, there as singing — all kinds of singing even Christmas carols. Somebody id, "Let's sing 'Silent Night,' " and was indeed strange to hear them ging that sacred song. Some-dy said, "Let's sing 'The First oel.' " By this time John was a tle under the weather, and he said, No. let's sing 'The Last Noel.' " The ader said he didn't know that song. Well, it's the same as 'First Noel,' ly it's 'Last Noel," laughed John. ruck him funny — he thought it as very funny.

And so they sang, and some of them dined, and some of them just sat around. After awhile, the more sedate members began to drift away and to go home to their families. By six o'clock there were only the choice few left, and some customers. One of the customers suggested, "Why not let's leave here and go uptown — more life up there!" That seemed, for some reason, to be a good idea, and so uptown they went.

What followed during the next few hours is really unimportant. Up in the Times Square area on Christmas Eve, or almost any other eve, you'll find the same kind of people making their weary rounds. So we'll draw the curtain on what happened during those hours and finally see John returning, somewhat the worse for wear, to his comfortable little home in Teaneck, N. J.

Home

He looked at his watch as he tip-toed into the house and saw that it was 11:30 at night, Christmas Eve. There stood the tree in the living room. He remembered, guiltily, that he was supposed to help trim it. It had been trimmed. There were the gifts under the tree.

Hearing no sounds in the house, he tip-toed upstairs, glanced in at the door where little Billy lay in his bed, opened the door of his room gently, heard the even breathing of Betsy, heaved a sigh of relief, quietly undressed, and crawled into bed. In a few moments he was sound asleep.

Next Morning

He woke with a start in the morning. The sun was shining brightly. He lay perfectly still, as men do who know they've overslept, hoping that it was all a mistake. His head throbbed.

In a moment he knew something was wrong. Never before on Christmas morning had Billy failed to wake him. He turned over to the other bed. Betsy wasn't there. He sprang out of bed and called, "Betsy!" No answer.

He ran into the next room. "Billy!" No answer.

He ran downstairs. There stood the Christmas tree, unlighted; the packages, just as he had seen them the night before. Fear gripped his heart.

He ran upstairs to get dressed. Automatically he turned on the radio and heard the excited voice of a commentator. "Millions mysteriously missing." Over and over that message came in. "Millions are missing — reports coming in from all over the world. Millions of people have suddenly disappeared."

Panic

"Disaster has swept the world. Plane crashes, automobile wrecks by the thousands, as pilots, drivers, engineers have suddenly disappeared into thin air. What's it all about? NBC has asked its staff to round up as many as possible who can shed some light on this terrible mishap."

As usual, the scientists had an explanation. It wasn't altogether a satisfactory explanation, but it was an explanation. "Atomic reaction" seemed to be the favorite explanation — something to do with the fact that there had been some upsetting of the balance in the atomic structure of the universe and that all this fissure had finally fissured down to the place where it touched some human beings, who became invisible. Their visible atoms were transformed into invisible atoms. It may be strictly a temporary situation and everybody should remain calm because undoubtedly science would find the answer to this problem, as it always has to every problem which has afflicted the human race. That is the keynote of the hour—*let us remain calm.*

Then there were the psychiatrists. They had an explanation. A mass psychosis combined with a great degree of autosuggestion resulting in a co-ordinated transfer of personality from this sphere into another realm, superinduced by religious attitudes. It did appear that some parts of the country were affected worse than others. The area which seemed to have lost the greatest number of people was what is commonly known as the "Bible Belt."

That raised the question, "How about some of our religious leaders?" Well, they came forth to explain that this should not be confused with any teaching out of the Bible — that some had suggested that this was the Second Coming of Christ, which, of course, was strictly a belief which had been traced back

some of the earlier ideas, the imitive ideas, of some of the early instructed Christians, and had thing to do with this modern world ours. They, too, counselled that ople should have patience in this ur when ordinarily the souls of n might be disturbed.

Listening to all this, John remembered something he had heard the orning before. He ran downstairs d opened the little book and read:

"The Lord himself shall descend from heaven h a shout, with the voice of the archangel, d with the trump of God: and the dead in rist shall rise first: then we which are alive d remain shall be caught up together with m in the clouds, to meet the Lord in the air: d so shall we ever be with the Lord.

John couldn't read further. He as not an emotional man, but he oke down and wept. And even as e radio upstairs was carrying the ws of horror and destruction, and e vain comforting words of men, s heart told him the truth — that sus had come again! This was in- ed the last Noel!

One Year Later

A year passed and as the anniversary day approached, John sat in his ving room reviewing what had happened. He remembered those first ne days, when the newspapers were lled with pictures and headlines. hen he remembered how things began to settle down.

There was plenty of work for wyers, as they were called upon to ispose of billions and billions of ollars of estates of people who had ft no wills and had suddenly disappeared. There had been confusion on ne stock exchange, too.

After the first few weeks, as people were getting over their grief, there seemed to be a reaction. First, there was a feeling of insecurity and a sense of impending doom. Then came the swift recoil, and it was as if all restraint had suddenly been lifted.

The police seemed almost power- that swept the world. Local authori- less in the face of a sinister force ties could no longer control the hoodlums. The military was called in, and gradually the country was swept with a crime wave such as it had never seen.

There were earthquakes. International tensions mounted. Six months after that great day, somebody in Congress suggested there ought to be a law abolishing Christmas Day. Resentful over what had happened on that day, the people finally agreed to legislate Christmas Day out of existence.

The first few weeks there was a vast influx of people into churches. However, some churches were practically closed, since whole congregations seemed to have disappeared. Other churches were better attended than before. Religion seemed to be in a state of flux. There was no certainty.

Finally, as the anniversary day approached, there was a feeling that something would happen on that day — great uncertainty throughout the world. John sat in his living room thinking. There was no office party that day for him. He opened the little

(continued on page 29)

An Open Letter From ULCA Brotherhood President Merwyn C. Fuss

Dear Brotherhood Presidents:

This letter of greeting is coming to you while the pleasant memories of our Atlanta convention are fresh in your minds.

Those of you who were fortunate enough to attend the convention will agree with me that we are now committed to the most aggressive and far-reaching program the Brotherhood has ever undertaken.

The new enthusiasm and faith in the Brotherhood was demonstrated at Atlanta when we pledged our efforts to:

1. Win 10,000 new and lapsed members during the coming biennium.

2. Organize a minimum of 125 new Brotherhoods during 1955-1956.

3. Increase our active membership so that we will have 100,000 members by 1960.

4. Provide funds for a field secretary and an assistant editor of *Lutheran Men.*

I hope you will bear with me if I touch briefly on each of the foregoing items.

Lapsed Members

1. Our King's Men church attendance crusade has been tried out in nearly 50 urban and rural churches. In each instance the results were encouraging. Astounding increases were reported. The overall pattern indicates that church attendances were increased from 23 to 118 per cent. Your congregational Brotherhoods will become a "door" to the churches when they restore their lapsed members with their families through the King's Men program. Every congregation in your synod should plan now for a church attendance crusade during the coming year—preferably during the Lenten and Easter seasons.

New Brotherhoods

2. During the past five years we organized between 60 and 70 new congregational Brotherhoods each year, as a result of our normal Brotherhood growth. We are now asking each synodical Brotherhood, through your extension committees, to help us add 250 new Brotherhoods to our rolls by the end of this biennium. This is a very modest goal when you consider that we have in the ULCA more than 1,000 men's groups of various types which are not affiliated with your synodical and ULCA Brotherhood. We expect to carry out the mandate of the Atlanta convention and assign synodical quotas after our Administrative Committee has acted on this matter.

Increased Membership

3. There is scarcely any congregational Brotherhood that has enrolled its full potential of members. The average congregation has only 10 to 25 per cent of its laymen actively promoting the Brotherhood program. These percentages will be much lower when we compare 17,000 ULCA

otherhood dues-paying members th the total manpower of our ited Lutheran Church. During the st year, upwards of 150 Brother- ods were pledged to "increase their mbership by 100 per cent." Some otherhoods have reported mag- ficent increases of as much as 500 r cent. A good number have ubled their membership. Many hers have not reported their mem- rship figures.

The challenge of the Atlanta con- ntion to increase our membership "100,000 by 1960" does not call on our men to go out and ring or bells. It merely asks that each otherhood member invite the man o sits beside him in the pew on nday morning to come to the next onthly Brotherhood meeting. In- easing our membership means haring the wealth" of Christian fel- wship, and unlimited opportunities r kingdom service that have en- ched our lives.

Balanced Budget

4. We have talked for 10 years out the time when we would have fulltime field secretary to promote angelism, stewardship, Boy Scouts, *utheran Men*, in all ULCA synods. ow that the Atlanta convention has ven us the "green light" we have a mmittee preparing qualifications nd standards for this office.

At this point I should perhaps re- ind you that the Atlanta convention dopted a yearly budget for 1955-57 the amount of $32,050. This bud- et is almost double that of the pres- nt biennium. The convention, in- stead of raising our membership dues to $2 as had been contemplated, unanimously approved this budget, which includes the item of $8,500 for a field secretary, on the assumption that our present membership of 17,000—at $1 per capita—will be increased accordingly.

This action was a remarkable evidence of our delegates' vision and determination to make the Brotherhood a vital auxiliary of our church. No matter how elated we are because of this action, the financial picture of the Brotherhood should be considered soberly and frankly. It can be boiled down to these simple facts:

1. Ninety-five per cent of the ULCA Brotherhood income is derived from membership dues.

2. Ninety per cent of the ULCA Brotherhood dues are remitted to the Brotherhood Headquarters during March, April, May and June of each year.

3. The operating expenses of the Brotherhood for the remainder of the year must be met from this diminishing fund, which, in spite of every possible economy, is usually depleted by February of the following year.

4. If the new budget is to be balanced and a field secretary called, together with other contemplated expenditures for evangelism, stewardship, Boy Scouts and audio-visual aids, we should have a cash balance in our general Brotherhood account by June 20, 1955, of not less than $20,000. Compare this amount with the $10,843 balance on June 30, 1954.

What Can We Do?

Now that we have all the facts before us, you are undoubtedly asking, "What can we do?" May I respectfully suggest the following:

1. That after the 1955 membership dues blanks are received by your synodical treasurer, the same will be completed and mailed to your congregational Brotherhoods immediately.

2. That you prepare a personal letter explaining the need for prompt payment of the 1955 synodical and ULCA membership dues. This letter should accompany each congregational dues statement.

3. That your synodical Brotherhood executive committee arrange for a meeting with your extension committee to organize your forces for a membership campaign to start on January 1, 1955.

4. That each congregational Brotherhood be instructed to forward to your synodical treasurer on the 15th of each month the names and addresses with accompanying membership dues for each new member enrolled during the membership campaign. Each new member will then receive three monthly issues of *Lutheran Men* as a free trial subscription to our magazine.

Complete details concerning the King's Men church attendance crusade, and the increased membership campaign, will come to you from the chairman of our Evangelism and Stewardship Committees.

Please remember that we must depend upon our synodical presidents, as partners on our national Brotherhood team, to help us bring these important programs to the prayerful consideration of our individual Brotherhood members. Also, please bear in mind, that we are always eager to receive your valued suggestions, as well as any constructive criticism that will improve our work.

I thank you for your patience in reading this letter, which has turned out to be much longer than I had anticipated. Yet it may very well be the most important letter that I have written this year.

Now, as we stand on the threshold of a new biennium in our Brotherhood work, we can see on the horizon that a new day is dawning. A new day that will usher in a bigger and better Brotherhood comprising a mighty army of consecrated pastors and laymen who are marching side by side under the banner of our Lord and Savior Jesus Christ.

Brethren, this is not an idle dream. It will become a reality if we unite our hands and hearts in prayer, and work, work, work! Then, and then only, will we reach our goal and fulfill our destiny as a Brotherhood of our beloved United Lutheran Church.

It is my fervent prayer and earnest hope that the Lord will richly bless and strengthen each one of you in body, mind and spirit, as you lead your synodical Brotherhood in carrying out our God-given tasks.

Sincerely,
Merwyn C. Fuss

Brotherhood in Action

by CHARLES F. BROBST

"The King's Men Doing The King's Business"

"The King's Men Doing the King's Business" is a new set of 2 x 2 slides accompanied by an oral commentary on tape and a mimeographed script. It was prepared by the Brotherhood's Audio Visual Aid Committee, the Rev. Lester M. Utz, S.T.M. of Pittsburgh, Pa., chairman, in cooperation with the Department of Evangelism, the Rev. Charles F. Brobst, D.D., chairman, as an aid in the promotion of the King's Men Church Attendance Crusade.

This series contains 44 slides in color. The pictures were taken by Mr. Bakas, a member of Emmanuel Lutheran Church, Bellevue, Pittsburgh, the Rev. Mr. Utz, pastor. The photographer spent much time taking and retaking the scenes to show how the King's Men program is organized, how it works and what results come from it. No one received any remuneration except for actual cost of necessary materials. In fact, in many instances the bill submitted was less than the outlay in money. These men deserve the thanks of the Brotherhood for much time and valuable effort given so freely and voluntarily.

The slides and script tell the story of a Brotherhood which became concerned about the many members of the congregation who were absent at the Sunday worship service. In the course of a men's meeting the church attendance was discussed. This resulted in the appointment of a King's Men Committee. The Church Attendance Kit was secured from Brotherhood Headquarters. After this was studied, the committee recommended that the program be put into effect. The approval and co-operation of the church council and pastor were secured.

The King's Men Committee then goes to work. It appoints four subcommittees. The slides and narrative show how the committees perform their responsibilities.

The last portion of the series is the story of the effect the crusade had on one family that had been lukewarm in its church activity. The whole family returns, not only to attend the Lord's Day services, but become active in the whole life of the church. The father teaches a Sunday-school class, the daughter joins the choir, another attends the Luther League, and the wife is identified with the missionary society.

A new spirit pervaded the whole congregation. The pastor, choirs and leaders in the church received new inspiration by the renewed interest

and activity of the revived members. The organizations of the church took on new life. New members were easily obtained. A warmer friendliness was evident. Finances were improved. Community interest in the church was increased.

The story concludes with the presentation of a certificate of commendation to the Brotherhood from the Brotherhood of the United Lutheran Church for a noble achievement.

Emmanuel Lutheran Church, Pittsburgh, is the scene where the pictures were taken. The Brotherhood, church council, choir, the Bletcher family that was reactivated, and congregation co-operated wholeheartedly under the leadership of Pastor Utz to produce this splendid medium of promotion.

These slides may be purchased for $15 from Brotherhood Headquarters or rented for $1 to pay for postage and handling. The evangelism committee of each synodical Brotherhood should own this set of slides for use by the congregations of the synod.

Education for Living

by EARL S. RUDISILL

Helping Youth Prepare for Marriage

Some parts of Christian education are often neglected. Until recently education for marriage and home life were largely omitted from the plan of parish education. Despite the advances of recent years, in many parishes this important and much needed phase of education is still neglected —even avoided. This is an error which calls for prompt correction, since ignorance of important facts and principles in marriage lies back of many divorces and separations, not to speak of the numerous conflicts in homes.

Nature does not prepare one for married life. Many have made this false assumption, and numerous couples—and their children—have paid the penalty. Humans are endowed with the mating instinct, and with a number of other urges which have to do with marriage. But nature does not advise any one on how to achieve sexual harmony in marriage, despite its great importance. On the rock of ignorance and false impressions many homes have been wrecked. Nor do we organically inherit knowledge or skills for handling money, getting along with in-laws, being good neighbors, dealing with children and adolescents, or doing numerous other things.

While information is not inherited, the capacity for learning is handed

down from one generation to another. But most young people, and many older ones, need some guidance. They need to be taught. Some will teach themselves, but most of them will not. They are often not qualified to select reading matter, and without help they may read the very things which will create trouble. At this point the church and its teaching agencies can perform a valuable service.

There are various ways of helping youth and age. One important agency of help is often completely overlooked—the home. If parents will inform themselves they will be able to give extremely valuable assistance, but many of them are themselves uninformed—even on basic facts about sex and other factors. Home is the starting point, but not the terminal stage.

The congregation, through the church school, youth groups, young adult classes and clubs, and older classes and organizations, can do a great deal. Why should they not? It is a fine thing to lay aside the customary lessons for these ages and offer them courses in preparation for marriage, family life, dealing with children, living with teen-agers, church-home relations, and the role of sex in marriage. Every course of this sort, given by a qualified Christian man or woman, will make for better marriages, more stable homes, and the realization of Christian ideals in all family relationships.

More and more pastors are giving help to engaged couples, newly-weds, and parents. Only God can ever know how many marriages and homes have thus been helped to success and happiness, and how many tragedies have been averted by such a service. Far from the old idea of aloofness from these problems, Christian leaders are today greatly concerned about them. But only a beginning has been made—much more remains to be done.

Some materials for teaching and reading. Not so many years ago very little reliable printed matter in this field was available. Today there is a sound literature—both books and periodicals. An increasing amount of it is coming from church sources. Here are a few of them.

FOR YOUTH

Venture for Two, by Carl J. Schindler
Home Builders of Tomorrow, by Warren Bowman
Making a Home, by L. W. Wood
When You Marry, by Duvall & Hill
Before You Marry, by S. M. Duvall

FOR MARRIED COUPLES

How Love Grows in Marriage, by L. F. Wood
A Marriage Manual, by Stone & Stone
Sex Education, by M. A. Bigelow
We the Parents, by S. M. Gruenberg
Learning to be Good Parents, by Eleanor Salzman
Teaching Religion in the Home, by G. W. & L. M. Brown

Expensive Profile

Financier: "Where in heaven's name does all the grocery money go that I give you?"

Wife: "Stand sidewise and look into the mirror."

—Nuggets

Message from Headquarters

by EARLE W. BADER

The Greatest Love Story

Nineteen hundred years ago, God poured out the fullness of his infinite burning love in Jesus Christ. On that love his Church and the Lutheran Brotherhood have been built.

The nativity of Jesus ushered a new spirit into the world. Like the glow of a beacon light, the warming rays of his love have penetrated the hearts and enkindled the souls of countless generations of believers.

The shepherds on Judea's plain caught the strains of his love in the angelic choir, and the dream of the ages was fulfilled as they followed his star in the East.

Like the Wise Men of old, we too can find the child in the manger. Here, unfolded before our view, is the greatest love story of all time — a love deep and overpowering — of a heavenly Father who gave his only begotten Son as a Saviour to a sinful world. But, let us bring him our gifts, as well as our praise and adoration.

As men of the Brotherhood, let us remember the promise made at our Atlanta convention, and pledge ourselves anew, to witness to his love through our program of evangelism. To be successful evangelists we must be filled with a new spirit of brotherly love, of kindness, of gentleness, of forgiveness, of service and of sacrifice.

The Ideal Christmas Gift!

A reminder that Christmas is only a few weeks away, brings up the annual problem of selecting suitable gifts for your pastor or Brotherhood friends. While you are trying to decide what gifts to give, may we respectfully suggest a few priceless but inexpensive year-round gifts, such as the Holy Bible, Common Service Book or a subscription to *The Lutheran* or *Lutheran Men*.

The arrival of a weekly or monthly church publication will be a constant reminder to your Christian friends of your thoughtfulness and good judgment in giving a gift that lasts. Your public library and hospitals should also have *The Lutheran* and *Lutheran Men* on their reading tables.

Let's give them *Lutheran Men* this Christmas. Your gift subscription will serve a two-fold purpose: (1) The work of the Brotherhood, as well as timely projects and opportunities for service in your congregation, will be brought to your laymen and pastor by experts in their respective fields. (2) You will earn the appreciation of your friends for your thoughtfulness and good judgment in giving a gift that brings joy and

atisfaction throughout the year.

The new Brotherhood *Handbook*, riced at $3.00 postpaid, makes a onderful Christmas gift for your astor and Brotherhood friends. This *Handbook* comes in a flexible loose-af binder, size 5½ x 8½ inches, nd contains 176 pages of vital rotherhood information with at-ractive illustrations and original ketches.

We also have an ample supply of he new gold-plate Brotherhood lapel mblem in four colors. This is a real gift that will not be cast aside, but will be worn with pride for many years. These emblems are priced at $1.00 each, federal tax included.

We invite you to send your Christmas gift list to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa. We will mail an attractive Christmas greeting card to the recipient informing him that the *Lutheran Men* subscription is coming as a gift from you.

Remember—Every Lutheran man needs *Lutheran Men.*

Honorary Life Membership

by PHARES G. BEERS

Congregational Honorary Life Membership Secretaries

Alexander Pope in his "Essay on Criticism" wrote: "To err is human; to forgive, divine." Man in the act of forgiving his neighbor approaches the actions of God more closely than in most other acts of his life.

Inadvertently, through the oversight of a stenographer, no longer an employee of the Brotherhood, the name of Mr. E. P. Berry was erroneously listed in the group of the Honorary Life members from the Georgia-Alabama Synod in the July, 1953, issue of *Lutheran Men.* The name should have been Mr. J. Herman Oetgen, a past president of the Georgia-Alabama Synodical Brotherhood. We sincerely regret this error.

So that all Honorary Life Membership secretaries and others listing the names of the members in the Georgia-Alabama Brotherhood may have the corrected list of the persons so honored in their synodical Brotherhood we list below a complete roll of such members with their addresses:

J. H. Zeagler, 914 Adair Ave., N.E., Atlanta, Ga.

J. Hardy Cornwell, Smithville, Ga.

J. Herman Oetgen, 401 Georgia Savings Bank Bldg., Atlanta, Ga.

John C. Wise, Sr., Sumter, Ga.

Rev. George F. Hart, 215 Longwood Drive, Huntsville, Ala.

Henry Heitmueller, Cullman, Route 2, Ala.

Rev. Paul J. Renz, 939 Calvert Lane, N.E., Atlanta, Ga.

Charles R. Kraus, 165 Lindberg Drive, N.E., Atlanta, Ga.

Erwin J. Baumer, 309 Blackland Road, N.W., Atlanta, Ga.

Christian W. Dieckman, F.A.G.O., 135 Erie Ave., Decatur, Ga.

John J. Frick, Cullman, Alabama

David Blomstrom, 7 Seventeenth St., N.E., Atlanta, Ga.

Speaking of mistakes, we recently received a letter from a former president of the New England Conference of the New York and New England synodical Brotherhood in which he corrects an error on page fourteen of the October issue of *Lutheran Men* where the "Eastern Conference: Robert Rueger, 2 West Street, Rockville, Conn.," should read the "New England Conference: Robert Rueger, 2 West Street, Rockville, Conn." This error was the result of a mistake in the report of a synodical Honorary Life Membership secretary.

Because the Honorary Life and In Memoriam Membership chairman was in a committee meeting of the Committee on Reference and Counsel, to which he was appointed temporarily, at the time when his report was presented to the convention at Atlanta and the report was adopted in his absence, he will now write that which he had planned to say to the members of the convention: "The chairman of the Honorary Life and In Memoriam Membership Committee of the Brotherhood of The United Lutheran Church in America sincerely thanks all the Honorary Life and In Memoriam secretaries and directors in all the synods, conferences and congregations of our church. Without your fine co-operation this work could never have succeeded to the point where we now have five hundred Honorary Life members.

A criticism of our work that has reached us needs also to be answered. We have been told that the chairman of this committee spent too much money in travel and postage. Not a single cent of our travel expenses and postage to promote or answer questions in the Honorary Life and In Memoriam Membership work has been taken from our general or Honorary Life and In Memoriam treasuries, but every cent has been paid by the chairman of the committee himself from his own funds.

Below is a list of all the congregational Honorary Life and In Memoriam Membership secretaries by synods, of whom we have been informed. Until we are informed of their appointments we cannot contact them nor even list them in an article like this:

New York and New England Synod

Redeemer Church, Utica, N. Y., Dart Everett, 9 Sherman Place, Utica, N. Y.

Pennsylvania Ministerium

Grace Church, Allentown, Pa., Jacob E. Hendricks, 222 N. Fourth Street, Emmaus, Pa.

St. John's Church, Leck Kill, Pa., Wellie Schoffstall, Leck Kill, Pa.

Zion Church, Northampton, Pa., John P. Anthony, 1801 Lincoln Avenue, Northampton, Pa.

South Carolina Synod

Advent Church, Charleston, S. C., Harold Weber, 620 O'Hear St., North

arlestown, S. C.
Resurrection Church, Columbia,
C., R. L. Gaffney, 4201 Blossom
, Columbia, S. C.
St. John's Church, Spartanburg,
C., John Caughman, Spartanburg,
C.
St. Stephen's Church, Lexington,
C., Carl Davis Caughman, Route
Lexington, S. C.

Texas Synod

Grace Church, Houston, Texas,
L. Wahlberg, 816 Arlington St.,
uston 7, Texas.

The nine Brotherhoods mentioned
ove have honored thirty-eight per-
ns with Honorary Life Member-
ships. If the same ratio had been achieved by our more than 700 Brotherhoods affiliated with the Brotherhood of the United Lutheran Church in America, we would now have more than three thousand Honorary Life Memberships instead of five hundred. Will *you* urge the appointment of an Honorary Life and In Memoriam secretary in your Brotherhood and see that his name or the name of the person previously appointed is sent to the chairman of the Brotherhood Honorary Life and In Memoriam membership committee, Phares G. Beer, Ph.D., 708 St. John St., Allentown, Pa.

"Soldiers of Christ, Arise!"

A set of approximately 100 colored slides and a tape-recording telling the whole story of the Atlanta Convention of the ULCA Brotherhood will be available for circulation by January, 1955.

Brotherhoods may rent this set for the nominal cost of $1 to cover mailing charges and handling.

Every congregational Brotherhood would profit by seeing these pictures and hearing the story of what happened at our history-making convention at Atlanta.

Excerpts from the main addresses are included on the recording. All major actions of the convention are described. All main speakers and those who took leading parts in the business sessions are pictured.

Men, here is an excellent program for one of your Brotherhood meetings early in 1955. Don't miss it. Write at once to Brotherhood Headquarters and make reservation for the set for your monthly meeting.

Lester M. Utz, Chairman

Audio-Visual Aids Committee

ULCA-PRT Photo

Delegates and wives visit the Protestant Radio and Television Center in Atlanta, Ga., during the ULCA Brotherhood convention in that city in September.

St. John's, Union City, N. J. Establishes a 10-Year Record

The officers of the ULCA Brotherhood extend their sincere thanks and hearty congratulations to the Rev. George R. F. Tamke, D. D., and the members of St. John's Lutheran Brotherhood, Union City, N. J., for remitting their 1955 membership dues for sixty members.

This is the tenth consecutive year that this loyal Brotherhood has forwarded their annual membership dues during the month of October without waiting for a dues statement. This is indeed a wonderful record which we earnestly hope will stimulate many other Brotherhoods to follow their example.

You can be sure that your synodical and ULCA treasurers will be grateful for your membership dues payment before the end of the year, when funds are usually running low.

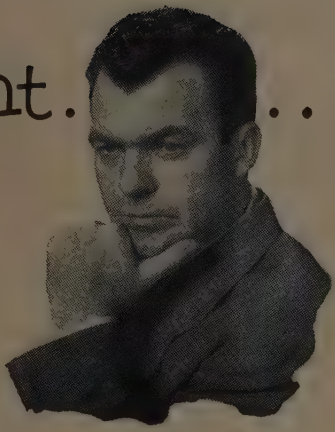
Pittsburgh Synod

The Central Conference Brotherhood of the Pittsburgh Synod held its convention on Nov. 7 in First Lutheran Church, Pittsburgh, Pa. The program consisted of two workshops; short talks on the Atlanta convention, promotional work and the program of King's Men; the reception of six new Brotherhoods. ULCA Brotherhood President Merwyn C. Fuss, Taneytown, Md., was the principal speaker.

Virginia

The Shenandoah Conference Brotherhood of the Virginia Synod held its Fall Rally in Resurrection Church, Arlington, Va., on Oct. 31. The principal speaker was Dr. T. A. Kantonen, professor of systematic theology of Hamma Divinity School, Wittenburg College, Springfield, Ohio.

You might. . . .but then, again!



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Editor's Page

What We Cannot Do and What We Can Do

We cannot add to nor detract from Christmas. A gift is given to us, and that is that!

The meaning of Christmas can be found in such words as *give, bring, make known, see, come to pass.*

". . . Unto us a son is *given* . . ." We can neither buy nor merit the gift. "Behold, *I bring* (we cannot conjure it) you good tidings of great joy. . ." "For unto you is born (achieved for us) this day in the city of David a Saviour. . ." "Let us now go even unto Bethlehem, and *see* this thing which is *come to pass.*" Man is the passive spectator of something that has been performed for him.

When "the Word became flesh" God moved toward man, stopped man in his tracks, and put man into a position where he could no longer boast of his own works. All mouths were stopped. All men were made helpless before the marvelous doings of God, that the mercy of God might rest upon all.

Christmas knocks away the props from under any works-righteousness or any legal-righteousness system of salvation. Christmas clearly indicates that God came to save, and he came to save for only one reason: man cannot save himself.

Christmas is one of the things in life we cannot change. God has spoken and acted through his Son, and we can never return to the time when this had not yet happened. It has happened. Christmas is here to stay.

However, there are some things in life which we can do or change. While we humbly remain passive before God's great gift, may we do so in the conviction that his gift can *change us.* And remember that this change in us will be God's work.

In his open letter in this issue, ULCA Brotherhood President Merwyn C. Fuss listed the things we should do, the job that *must* be done by us. He spoke, not about Christmas which we cannot change, but about changes we can make in the Brotherhood.

If a job should be done, it simply must be done. What excuse can we give for not doing what we can and should do?

This new biennium in the life of the Brotherhood is no time to sit back and fold our hands, as though miraculously it will be *done for us,* or will be *brought to pass,* or will be *made known.*

The Brotherhood made definite plans at the Atlanta convention. We cannot now return to the time when this had not yet happened. It has happened. The duty of the Brotherhood is here to stay.

We shall do the job. We shall do the job, not in order to be saved, but because we have been saved through God's gift. Our faith in God can have only one result—it will send us forth in love to our fellowmen to do the work that God wants us to do.

—Joseph B. Mohr

For Your Christmas List

A subscription to The Upper Room, with a page for each day in the year, makes a most appropriate Christmas gift. Just mail us your gift list of names and addresses, with 50 cents for each name, and we will send each a gift card in your name and The Upper Room (six bi-monthly issues) for one year.

Use The Upper Room also as your Christmas Greeting Card, and as an enclosure with other gifts. We will send you 17 copies of the January-February, 1955, issue with Christmas envelopes for $1.00.

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The Congregation and Her Resources

by HENRY M. HANSEN

Author

The author of this month's topic received his elementary education in Minneapolis, Minn., and Grand Forks, N. D. He is a graduate of St. Olaf College, Northfield, Minn., and Trinity Theological Seminary, Blair, Neb. He was ordained by the United Evangelical Lutheran Church in 1931.

Pastor Hansen formerly served parishes in Minnesota, California, North Dakota, and New York. At present he is the beloved pastor of Emmaus Lutheran Church, McNabb, Ill.

In addition to his pastoral duties, our author has served as Luther League president in four districts, as a member of Sunday school committees in several districts, and on Boy Scout Councils.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

(Procedures suggested in connection with the assignments for this topic should be followed. Cf. "The Is Important.")

Does the local congregation really have resources? Some members of congregations act as though the church were bankrupt. They call attention to the heavy indebtedness of the church, to the unpaid bills, to the budget that is not being met. They tell you that their church property is in a rundown condition, and that there are no funds available to make repairs. They point to poor church attendances, to inefficient leadership in the church schools and auxiliaries.

Topic Aims

1. To list the congregation's resources to discover her potential strength for building the kingdom of God.
2. To discuss whether the congregation's resources are being used as fully as possible.
3. To lead members of the Brotherhood, individually and collectively, to make a vital contribution toward an effective use of the congregation's resources.

Worship

Hymn: "Come, Thou Almighty King" —No. 164 C. S. B., or No. 112 P. S. H.
Scripture: Ezekiel 47:1-12.
Free Prayer
Special Music
Hymn: "Spread, O Spread, Thou Mighty Word" —No. 166 C. S. B., or No. 120 P. S. H.
Topic
Hymn: "Glorious Things of Thee Are Spoken" —No. 197 C. S. B., or No. 136 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

to generally dwindling interest. they are ready to admit that congregation is bankrupt.

hese apostles of despair would you to believe that at least so as their congregation is concerned the future is all in the past." Oh the situation may be quite different in other congregations! In r congregations they have a better leadership, a better church plant, er equipment, and a better field ne that gives promise of continued growth. But at home, in the l congregation, there are no real urces.

he people who can see no good no future for their own congations remind us of the people that Dr. Conwell spoke of in his famous lecture, "Acres of Diamonds." They always saw good things far off in the distance, but overlooked the treasures of gold and diamonds that were in their own backyards, under their very noses. Every congregation has rich resources, many of which are used only in part or not at all in the work of building Christ's kingdom.

Divine Resources

Workers in a congregation sometimes lose sight of the fact that they have as their chief resource the very power of God, a source of unfailing strength. They forget that their congregation is an integral part of Christ's church on earth and that

---

This Is Important

nments for the January (First) Meeting

The theme of our 1955 Brotherhood top , "Onward Churchmen." These topics will **attention on the local congregation to ow it functions, and to discover what part men of the church may take to help it ion more effectively.** It is important that general aim of the topics be borne in as the topics are presented from month to onth.

e 1955 topics are really necessary in order mplete the studies of the previous year. year attention was directed to **the congation and its community relationships.** year attention will be focused upon **the in which the local congregation operates.** emphasis from beginning to end should on what members of the Brotherhood may order to help the congregation function effectively and attain its God-given goals completely.

e first study in this new series should oundations for all the topics which will w. It should center attention upon the urces which are at the disposal of the congation, and thereby orientate members of Brotherhood for the year's study. It is fore important that the assignments which w be made well in advance of the meetat which this topic is to be discussed.. The nments should be carried out faithfully, and reports should be made at the first Brotherhood meeting in a new year.

1. Appoint a committee or some individual to present a summary of the topic written by Pastor Henry M. Hansen. The topic should not be read at the meeting. The assumption should be that all members of the Brotherhood have read it before coming to the meeting. The purpose of the present presentation should be to refresh memories by reviewing the highlights, thereby preparing members of the Brotherhood to participate in the discussion.

2. Appoint a committee to lead in the discussion of matters presented under "For Study and Discussion." The committee should add items that are of special local interest.

3. Appoint a committee to lead in a consideration of matters presented under "Suggestions for Action." This committee should lead members of the Brotherhood to resolve that both as individuals and as a Brotherhood they will engage in specific projects as a result of this study. Freedom should be allowed in the selection of the projects that will be undertaken.

4. Appoint a committee to take charge of the worship at the beginning and end of the meeting. This worship should be carefully planned and should be in harmony with the topic that is studied. If time permits it should be enlarged and enriched beyond the meager suggestions which are given in connection with the topic for the month.

that church has the promise that even the gates of hell shall not prevail against her.

The Prophet Ezekiel drew a picture of the power of God in chapter 47 of his book. A stream was seen flowing from the altar of the temple. A guide led the prophet along the stream, and then into the stream. The guide measured off a distance of a thousand cubits. The water was ankle-deep. The guide measured off another thousand cubits. Now the water came to the knees. Again a thousand cubits were measured, and the water came up to the loins. Still another thousand cubits were measured, and now the water was so deep that bottom could not be touched. But the marvelous part was that this stream possessed healing and life-giving properties. Wherever the stream flowed its banks were lined with trees. It even transformed the waters of the sea.

This story of Ezekiel is a parable. The stream of divine grace flows from the altar of Christ through Word and sacraments. The Holy Spirit guides men into this stream of grace. At first it will effect only a little footwashing, but later our whole walk of life. We, and men everywhere, need to get to the place where the stream entirely envelopes us so that the healing and life-producing properties of God's grace may become effective in the world.

The foremost resources of the congregation are its divine resources. It has the Word of God, the sacraments, the guidance of the Holy Spirit. Against these resources no power on earth nor in hell shall prevail.

Human Resources

But the church also has human resources. God works through men who place themselves at his disposal. In our various Lutheran bodies we have approximately 5000 local Brotherhoods, with a membership of about 125,000 men. What a potential of manpower for the work of the kingdom!

In every local congregation there are vast resources of human strength and ability—men, women, and children, with varied talents and powers. Some can sing to enrich church services; some can teach to edify their brethren; some can engage in evangelistic efforts as they invite others to consecrate their lives to Jesus Christ; some can give large amounts and some small amounts to support Christian work; and all can pray for the spread of Christ's kingdom. Vast human resources—often largely untapped!

Material Resources

The local congregation also has great material resources. Congregations which have passed beyond the mission stage usually have a church building which they call their own—a building whose very presence in a community testifies to God's grace, love, and mercy. In the church we find an altar to remind us of the presence of God with his people, an open Bible to reveal God's plan of salvation, a pulpit to tell us that God's Word must be preached every-

re, a cross to proclaim that ist died for the sins of the world. many churches there are symbols remind us of things related to faith—the cross and crown, the ha and Omega, the anchor, the Rho. What a wealth of material urces!

ut the complete story has not been told. The congregation also sesses service books which contain ns, prayers, psalms, orders of ices—a wealth of devotional ma- al to draw souls close to God. re are classrooms and assembly ms for various age groups as they dy God's Word. There are study ks and reference books for young old. Perhaps there are even rec- ional facilities to bring refresh- nt to those engaged in the church's gram.

Over and above these things which e been mentioned, and others ch should be mentioned, the local gregation has the potential re- rces of money which members uld dedicate to their Lord. The mber of tithers is growing from r to year. The number of Chris- ns who are practicing stewardship on the increase. Where there is e love for Jesus Christ and the rk of his kingdom there is no lack funds to carry on his work. What azingly large material resources congregation possesses!

Are Resources Utilized?

There probably isn't a congrega- n anywhere that is using its re- rces to the fullest extent possible. nsider the use that is made of the

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Word of God. It is the very power of God unto salvation for everyone that believeth. Yet how greatly it is neglected! How irrekularly it is read in homes of many professing Christians! Christ has promised that where two or three are gathered together in his name he will be in the midst of them. Yet there are thousands of professing Christians who claim to be too busy for such fellowship with each other and with their Lord. In Holy Communion we receive the very body and blood of our Lord and Savior, yet some men act as though they were honoring God when they come to Communion once a year. It should be quite evident to us that the divine resources which have been placed at the disposal of our congregation are not used to the fullest extent possible.

What about the human resources? Are the members of the congregation being organized and trained to reclaim lapsed members and win new members for the kingdom? Are those with present or potential teaching ability being used to edify their fellow members? Are young people being trained for future leadership

in the church? Are men being harnessed for the work in the Sunday school and other agencies of the church, or is this work delegated largely to women?

What about our material resources? Is our church building used only one day a week, or is it used for a program that covers every day of the week? Has our church plant been improved during the past year? Are we making sufficient use of religious films? Is our church school equipment as good as it should be? Are we making adequate use of the Brotherhood's publication, *Lutheran Men?* Are we fully aware of the Brotherhood's objectives, and constantly striving to attain them? Are we making full use of the church-related groups, even though they are not under the direct control of the church, such as the Grange, Boy Scouts, Girl Scouts, 4-H Clubs, and other organizations?

There are even cases where the efficiency of the human resources of a congregation would be greatly increased if greater material resources were supplied. There are pastors who would be able to minister much more effectively to the members of their congregations if their salaries were raised to the point where they would be freed from pressing personal financial problems. There are cases where pastors would be able to make more calls if gasoline were provided for their automobiles, or if their salaries were large enough to permit them to buy more gasoline themselves. There are still other cases where officers of the congregation are expected to do their work without the aid of typewriters, adding machines, duplicating machines, and other time- and labor-saving devices which no business firm would fail to supply for its workers.

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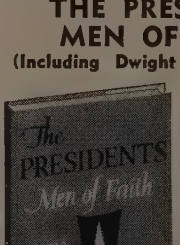

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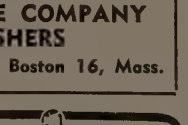

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What Can We Do?

Conditions throughout the church vary so greatly that members of each local Brotherhood must decide for themselves what they can do to increase the effective use of their congregation's resources. Some suggestions are provided below under the headings, "For Study and Discussion," and "Suggestions for Action." These suggestions should be taken seriously. But in the final analysis each individual must decide for himself what he shall do. Each Brotherhood, however, might well adopt a project which will be carried out effectively and in which as many members of the Brotherhood as possible will take part. May your selection be wise, and the outcomes fruitful.

For Study and Discussion

1. Is our congregation a poor congregation or a rich congregation? List the things that you would include among the congregation's resources.

2. What are the indications that members of the congregation have a lively appreciation of the Word of God, or are lacking in an appreciation of the Word of God?

3. What percentage of the congregation's membership are actively engaged in Christian service as members of the church council, members of the choir, members of the church school staff, officers in auxiliaries, etc.? Why do many church members fail to render practical service? What can be done to enlist a larger number of workers?

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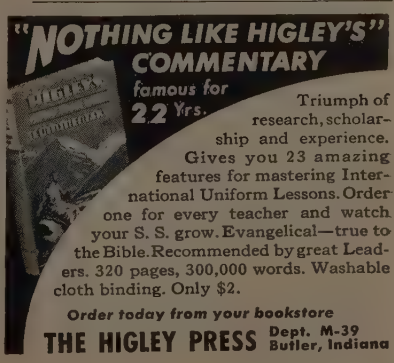
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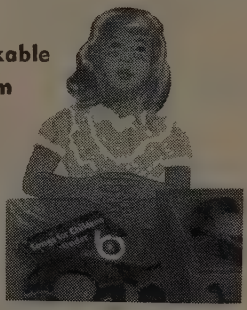

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4. What steps can be taken to secure improved material resources for the congregation in the following areas?

a. Better classrooms for various age groups in the Sunday school.

b. More and better equipment for Christian education — blackboards, projectors, screens, maps, charts, chairs of the right height, tables, etc.

5. Would the effectiveness of the pastor be increased by supplying him with labor-saving devices, or by increasing his salary?

6. Would the effectiveness of the congregation be increased if lay workers relieved the pastor of routine tasks, such as printing church bulletins, addressing envelopes, etc.?

Suggestions for Action

1. Organize the Brotherhood for an effort to increase church attendance. The Brotherhood of The United Lutheran Church has a carefully developed plan which is called "The King's Men." Information may be obtained by any Brotherhood by writing to: Brotherhood Headquarters, New and Market Streets, Bethlehem, Pennsylvania.

2. Stimulate the study of the Word of God in your congregation by doing one of the following things: (1) Organize a Bible class as part of the Sunday school program; (2) Plan a concerted effort by members of the Brotherhood to increase the membership and attendance of the Bible class; (3) Enlist members of the congregation for Bible study during the week.

. Volunteer to serve as a leader some phase of church work for ch you are qualified.

. Make a list of positions for ch new leaders are required in r congregation, and take steps ough the proper authorities of congregation to secure this dership.

. Take steps to help the congre- ion obtain an improved educa- nal plant and better equipment.

. Find ways whereby the pastor's iciency may be increased as a ult of relieving him of routine ks.

gnments for the February (Second) Meeting

Take Your Choice

variety of methods may be used to pre- next month's topic in an interesting way. subject will be "The Congregation and the ue." A number of possible procedures are gested below. Select the one that appeals to your group, or make your own plans. sure, however, that the topic is really dis- ed at your Brotherhood meeting, and lay ial stress upon the practical outcomes. e possible outcomes are suggested in the c under the headings "For Study and ussion," and "Suggestions for Action."

ere is a possible plan for your meeting, uding several choices according to local rests:

. Worship.

. A brief summary of the topic for the onth, presented by a brother who has en appointed in advance to make this resentation.

. a. Presentation of a suitable film, such "The Bible on the Table," or "As the wig is Bent," or "At Home with God."

OR

b. Have a representative of the church chool speak briefly on "Ways in Which he Home Can Help and Supplement the Work of the Church Schools."

AND

Have a parent speak briefly on "Ways in ich the Church Schools can Help the Homes Discharge Their Christian Duty."

OR

c. Have a group of people give a dem- stration of family worship.

. Let a member of the Brotherhood who was previously appointed to do so lead in a discussion of the items listed under "For Study and Discussion." This should be supplemented by other items related to the topic which are of special local interest.

5. Let someone to whom the task was assigned in advance lead in a consideration of the items listed under "Suggestions for Action." At this point every member of the Brotherhood should be led to adopt some plan for constructive action.

(continued from page 7)

book again and read, but this time there was only a dull ache. He could neither believe nor disbelieve. Life was just something that went on and on. He knew in his heart that doom impended.

The Happy Ending

"That's a fine way," you say, "to finish a Christmas Carol. Why, if I were writing this story I'd know how to put a happy ending to it. Right now I'd have John wake up to find that it was all a dream."

That's the way writers like to finish their stories, and I wish I could say that it was a dream. The terrible truth is that the world is living in a dream today, but it is a dream from which there will be no awakening. John's experience was no dream; it was a horrible reality, and there is no happy ending for those left behind on that last Noel.

But there is a happy ending to the story. We've talked about John and those who remained. Let's spend a moment thinking about Betsy and Billy.

The exhilaration of travelling through space unhindered, unfettered, of finding yourself suddenly in a place of blinding light and glory, sur-

rounded by hosts of people, friends and relatives, some of whom you know died years and years ago, and all of them so wonderfully happy. The joy of never being tired, or sick; all the pains and aches gone; the impossible-to-comprehend delight of being in the presence of one who is recognized instantly as the Lord of all — the Lord Jesus Christ himself. All tears gone, all horrible memories gone. The realization that there are no more limitations of time and of space. Just the wonderful feeling of being at home, at home forever with the Lord.

What a happy ending to the story of the Last Noel!

"I am pleased to report."

What is the reason for the big smile on the face of ULCA Brotherhood Executive Secretary Earle W. Bader, Bethlehem, Pa., who is shown here standing before the Brotherhood's King's Men exhibit at the United Lutheran Church in America's convention in Toronto, Ont., in October? The reason is the ULCA Brotherhood's new **Handbook**. The **Handbook** is Brother Bader's own creation, the result of long experience in Brotherhood work. Copies of the **Handbook** sold well in Toronto and have been well received ever since. Said the executive secretary, "I am pleased to report that the **Handbook** is going out in large quantities and everywhere it seems to be well received."

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(see front cover)

The Brotherhood of the ULCA, Market and New Sts., Bethlehem, Pa.

Enclosed find $ _____ for _____ Brotherhood HANDBOOKS at $3.00 each, for the following:

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YOUR Lutheran HERITAGE

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"I love, dear friend, from the depth of my heart, what God has revealed in you."

Hans Christian Andersen (1805-1875), the children's Shakespeare, became known as the world's greatest writer of children's stories.

rom the mind of Hans Christian Andersen colorful interpretations of childhood found their way on to paper so that all might share the poignant experiences of the "Ugly Duckling" and the other immortal ories he left for our enjoyment.

Through his perception and understanding of the dreams of childhood came to know mankind. More important, because of his simple and bound- s faith in children, he came to love mankind.

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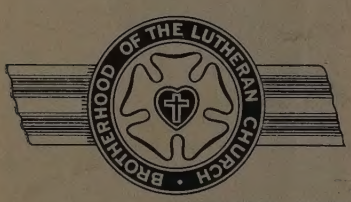
An Official Brotherhood Lapel Emblem

This lifetime ½-inch gold-plated emblem in four brilliant colors, with Luther's coat of arms in the center, will retain its beauty for years to come. Price $1, tax included. The above emblem is also available in 10k gold at $3.50 each, tax included.



Gold Plate Emblem Tie Bar

These attractive tie bars, size 2¾ inch, with official Brotherhood emblem attached and finished in durable gold plate will be worn with pride by your Brotherhood members. Price $1.50, tax included.

ORDER NOW for Christmas!

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The Brotherhood of the U.L.C.A., Market and New Streets, Bethlehem, Pa.

Enclosed find $..... to pay for ..... Brotherhood lapel emblems at $1 each; ..... 10k gold lapel emblems at $3.50 each; ..... tie bars at $1.50 each, to be mailed to the following address:

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